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Fairfield. Glasnevin, Dublin
July 3rd, 1851.

My Dear Sir,

I have great pleasure in transmitting to you the accompanying Resolutions.

Most sincerely and deeply do I rejoice in the unanimity of the meeting. It will prove to our American brethren I trust, that, however we may hesitate to pass judgment upon them, we are united in our opinion of your vile Fugitive Slave Law, and of the sacred duty incumbent upon you of disobedience to its wicked requirements.

I have indeed been grieved
to learn, what I was not in
the least prepared to hear,
that the American Unitarian
Association have determined
by a majority not to express
any opinion, or take any
action, upon the subject.
It only proves to me more
clearly, what I have long thought,
that the tendency of the vo-
luntary principle, as it is
called, (which nevertheless I
advocate as accompanied with
fewer evils on the whole than
the opposite one) is not un-

frequently to make the shepherds unrighteously subservient to the sheep, and to give the latter the choice of the pastures into which the former are to guide, or rather to seem to guide, them. I verily believe that the majority of those who in America, hesitate as to their duty with respect to this law, possessing the same knowledge of all the pros and cons, but exempted from the bias of interest and vulgar opinion, would have no hesitation in England. You will say perhaps that in expressing this opinion I am doing the very thing that I cry out

against, and judging those who
profess to take a different line
of duty from myself. But no—
In no one individual instance
would I venture, without positive
evidence, to pronounce upon mo-
tives. I merely state a general,
and, in my mind, indisputable
fact - that "a gift blindeth the
eyes" - that interest darkens the
judgment - and that men of our
profession are as liable as those
of any other to a bias. Priests are
men. It does not follow however
that we have authority to say in
any single instance - here the Mar-
acted & here the priest". Jesus
denounced the Scribes & Pharisees
with a generality, which it would
perhaps be more becoming in

us <u>not</u> to imitate,- as hypo-
=Crites; but, in so doing, I am
persuaded he did not mean to
stigmatize any unspecified
individual.- He knew that
there was a Paul, and, in all
probability, many another ho-
=nest and true man, among
the Pharisees. He could see
distinctly to what influences
the members of a sect or pro
fession were exposed, and would
doubtless, in many cases succ=
=umb, and yet his injunction
to all those who did not, like
himself, "know what was in
man" would I am sure
have been "Judge not". Upon

will see, therefore, why I cannot sympathize with many of my friends in America, and with some in England, in their denunciations of men; but I do go the whole length with my fellow abolitionists in their denunciations of the Fugitive Slave law, & of the compromises of the American Constitution, which prepared the way for it, as essentially wicked, - and in their assertion of the sacred duty of labouring for its repeal, and of refusing to obey it, as contrary to the

Law of God, so long as it remains
unrepealed. Of the sentiments
thus expressed make what
use you please; and believe
me to remain, with sincere
personal regard, and warm
sympathy with you in
the great object which
you have at heart, My
Dear Sir, faithfully yours

Joseph Hutton

P.S. I return to England in
about 3 weeks, when my
address will be "9 Silsa
Park Villas. Twickenham
Middlesex".

ms. B. 1. 6 v. 4, p. 25